

The Authority of Tabi'in Interpretation: Analysis of Qotādah bin Di'āmah Al-Sadūsī's Interpretation of the Verses of Fate

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Abstract:

The interpretation of the Tabi'in is one of the most respected interpretations in the field of interpretation. The narration taken from the Tabi'in is categorized by some scholars as the interpretation of bi al-ma'sūr, which in terms of narration, the interpretation of the Tabi'in has the same authority as the interpretation of the Companions. However, acceptance and rejection were expressed towards one of the Tabi'in scholars, Qotādah bin Di'āmah, who was accused by some scholars of being a Qodariyyah scholar. This research was conducted using library research and aims to reveal the results of Imam Qotādah's interpretation, examining his position in the interpretation of the Tabi'in. The results obtained from this research are that, through the analysis of his interpretation, no strong evidence was found that Qotadah was a Qodariyyah scholar, which further confirms his credibility, which has implications for the authority of the Tabi'in interpretation.

Keywords: Islamic authority; narrative interpretation; Tabi'in; Qotadah; Qodariyyah.

INTRODUCTION

The activity of interpreting the Qur'an was, of course, carried out long before the development of the science of interpretation itself. The scholars say that the Prophet ﷺ, as the person who received the revelation of the Qur'an, became the sole interpreter and played an active role in explaining its contents and the humans who at that time were friends (Firdaus et al., 2023). The Companions, as pure Arabs, had a good understanding of Arabic and were able to digest the Qur'an that the Prophet had conveyed to them. Therefore, it was not difficult for them to understand every verse that came to them, except for a few verses that they did not understand, so they immediately made them Prophets ﷺ as an explainer and interpreter of the meaning of a verse (Maladi & Wahyudi, 2021).

This phenomenon was passed on by the companions to the tabi'in (Al-Qaṭṭān, 1973), where the activity of teaching interpretation becomes inevitable to maintain the relay of Sharia teachings from generation to generation. As is known, the tabi'in were people who followed the companions but they did not meet the Prophet ﷺ. They became the highest sanad holder to ﷺ after the friends. Therefore, the Prophet ﷺ once indicated that they were the best generation that came after the generation of friends. The

interpretation carried out by quoting the words of the Prophet, his companions and the *tabi'in* is in turn called *tafsir manqūl* or more famously *tafsir bi al-ma'shūr* (Mustaqim, 2017).

Tafsir bi al-ma'shūr has the highest level of originality compared to other interpretations. The reason is that this interpretation makes the Prophet ﷺ and friends as legitimizing the validity of one verse's meaning. As for the *tabi'in* interpretation So the scholars disagreed regarding its status and law. A group of ulama accepted it on the grounds that they were the closest people to the Prophet ﷺ after the companions, while others rejected it because they did not hear it directly from the Prophet ﷺ so it did not necessarily make the interpretation of *tabi'in* accepted like the interpretation of the companions. Besides, they don't know anything about when the Qur'an was revealed (Adz-Dzahabi, 2005).

Meanwhile, what is meant by *al-ma'shūr* is *manqūl*, namely something that is quoted or narrated. The scholars in categorizing *tafsir bi al-ma'shūr* is divided into three parts. First, *tafsir bi al-ma'shūr* is the interpretation of the Qur'an, of the Sunnah, of the Word of Sa. ḥābah. Some scholars categorize *tafsir bi al-ma'shūr* with the three elements above and not including the others. For example, Hasbi Ash-Shiddieqy (w. 1975 M) categorizes the interpretation of *bi al-ma'shūr* with these three elements, according to him; "The verses of the Qur'an, the hadith of the Prophet and the opinions of the companions all explain the meaning of the Qur'an." In his definition, he does not mention that *tafsir tabi'in* is included in the *tafsir* section *bi al-ma'shūr* and make more sense of the interpretation *bi al-ma'shūr* only interpretations are taken from three sources, namely the Qur'an, the hadith of the Prophet and the opinions of the companions (Ash-Shiddieqy, 1954).

Second, bill interpretation *al-ma'shūr* is interpretation The Quran, the Sunnah, the Qur'an ḥbah, *bi Qaul al-Tābi'in*. The most common opinion is that *tafsir bi al-ma'shūr* is found in the four elements, namely interpretation with the verses of the Qur'an, interpretation with the Sunnah, interpretation with the saying of the Companions and interpretation with the saying of the *Tabi'in*. This is as mentioned by Khalid 'Abd al-Rahmān al-'Akk (w. 1989 M) when explaining that *bi al-ma'shūr* includes interpretations that come from the Qur'an itself, narrations that directly relate to the Prophet ﷺ, as well as interpretations that emerged from friends who witnessed the time of revelation as well as *tabi'in* who received knowledge directly from friends. Khālid 'Abd al-Rahmān al-'Akk also explicitly stated that the value of *tafsir bi al-ma'shūr* equivalent to the history connected to the Prophet (Al-'Ak, 1986). While the reason for *tafsir tabi'in* according to Husain Al-Ḥabībī is that the average *tafsir* scholars include *tafsir tabi'in* in the content of their *tafsir* books and make it a narration that is narrated. This is what causes *tafsir tabi'in* to be categorized as *tafsir bi al-ma'shūr* (Al-Dhahabi, 1976).

Third, bill interpretation *al-ma'shūr* is interpretation The Quran, the Sunnah, the Qur'an, *bi Qaul al-Tābi'in*, dan *bi Qaul Tābi' al-Tābi'in*. This last opinion is the most recent opinion. This opinion was initiated by Musā'id al-Ṭayyār in his book *Al-Tahrīr fī Ushūl al-Tafsīr*, Al-Ṭayyār studies *tafsir bi al-ma'shūr* in the study of *tafsir salaf* with the term *tafsir grill* In this case, he presents a division of historical interpretation into four conditions. First, narrations sourced from the interpretation of the Prophet ﷺ. Second, narrations about *asbab nuzul* sourced from friends. Third, the narrations received by *tabi'in* from companions, and fourth, narrations received by the *tabi'u tabi'in* from the *tabi'in*. Through this division, it can be analyzed that Al-Ṭayyār considers that *tafsir bi al-ma'shūr* It includes one of the groups after *tabi'in*, namely *tabi'u tabi'in*. With regard to the third and fourth parts, he stated that the authority of the *tabi'in* interpretation is equivalent to the interpretation of the companions from the aspect of its narration, as well as the interpretation of the *tabi'u tabi'in* is equivalent to the interpretation of the *tabi'in* in the aspect of its narration (Suryani, 2020).

We can see the ulama's acceptance and rejection of *taḥbi'in* interpretations directly from one of the *tabi'in* clerics, namely Qotādah bin Dī'āmah. Because of his expertise in the field of interpretation, some scholars accepted him and his interpretations. Some other scholars rejected his interpretation due to several accusations. First, Qotādah is judged as a scholar who interprets the Qur'an too much with *Isrā'iliyyāt* narrations. This is certainly no stranger, where the commentators of the *tabi'in* generation make the narrations of *Isrā'iliyyāt* their basis. Second, Qotādah is considered to interpret the Qur'an a lot with *ra'yunya*. Regarding the second reason, of course we can understand it, where the *tabi'in* are people who have a deep understanding and direct learning from their friends, not to mention that their interpretations are not unfounded because their *ijtihad* in interpreting is of course based on the rules of interpretation. and linguistic rules. Third, Qotādah is considered to have a *Qodariyyah* ideology which makes some ulama unhappy with its interpretations, especially in the realm of *Aqidah*. We can see this from several comments

and assessments of scholars who tend to discredit him and his interpretive thoughts. For example, HanzAllah bin Abī Sufyān said, I have seen Ṭāwus when Qotādah came to him he ran. That Qotādah was accused of being a Qodariyyah. When the name Qotādah is mentioned in the presence of Yaḥyā then he said, the people of Bashrah is always in bad condition as long as Qotādah is with them. Similarly, Abd al-Razzāq narrated that Imam Malik said, "The best person is Ma'mar if he does not narrate the interpretation of Qotādah" (Al-Dzahabi, n.d.). Imam Ahmad narrated from Ismā'īl bin 'Ulayyah that he said, "It is our companions who hate the interpretation of Qotādah" (Hanbal, n.d.)

The assessment of these scholars shows that they reject the interpretation of Qotādah. As for the view that he believes Qodariyyah is a history conveyed by Wakī', he said, Sa'īd bin Abī 'Arūbah, Hisyām al-Dustuwā'īy and others said, Qotādah said, everything happens because of fate except immorality. So are ḌAmrah narrates from Ibn Syawzab, Qotādah was never displeased until he shouted loudly, that is al-Qadar (Destiny). When we look, then those two assessments are the main motivation of scholars to evaluate him as a scholar who understands Qodariyyah.

The claim that Qotādah is someone who understands Qodariyyah is a presumption that has spread among scholars. This question is actually strongly supported by the development of the Qadariyyah sect that grew and developed at that time. Where Bashrah is known as one of the cities famous for its Qadari understanding. As expected, the first pioneer who brought this understanding was Ma'bad al-Juhnīy when he became the first person who was active in spreading the fruit of his thoughts to the people of Bashrah. Shams Al-Dīn al-Ḍahabīy commented on this situation, he said that "This indicates that Bashrah at that time was covered by the understanding of Qadari." Therefore Bashrah is considered as one of the interpretive madrasas which is considered to also spread Qadari's ideology, such as ḤAsan al-Bashrīy, Sa'īd bin Abi 'Arūbah, Hisyām al-Dustuwā'īy, Hammām bin Yaḥyā, as well as others, including the Ba scholarsshrah who is considered a scholar who understands Qadariyyah.

Here, we can express the fruits of Qotādah bin Di'āmah's interpretation of the verses of destiny. This research aims to examine the extent to which thoughts on Qotādah interpretation are influenced by Qodariyyah ideology. This article will analyze Qotādah's thinking as an analysis of the position of its creed among Ahl al-Sunnah and Qodariyyah, as well as how this interpretation of Qotādah influences the authority of Tabi'in interpretation.

To the best of the author's knowledge, no Indonesian language journal has been found that specifically discusses this study. However, in Arabic language journals and theses there are several articles that touch on the character of Imam Qotādah and his interpretation, including;

1. *Al-Imam Qatādah bin Di'āmah; Aqwāluhu wa Marwiyātuahu in al-Tafsīr min awwali sūrah yasin ilā ākhiri suwar Alqurān* by Muhammad Khalid 'Abd al-Hādī. In this research, the author describes how the study of Qotādah bin Di'āmah's character as well as the manhaj he has in narration is related to interpretation as well as to his hadith and qaul. Following the second study, the author presents in detail how the text of the narrations that emerged from it along with the chain of transmission that reached it starting from Surah Yasin to the end of Surah Al-Qur'an.
2. *Al-Imām Qatādah bin Di'āmah Aqwāluhu wa Marwiyātuahu fi al-Tafsīr min awwali sūrah al-Isrā' ilā ākhiri sārāh Fāthir*, karya Azīz al-Raḥmān 'Abd al-Aḥad. This research focuses on three main studies, namely. First; discussion related to the character of Imam Qotādah and his life journey. Second; a study of opinions and narrations, along with his recitation in the interpretation of surah Al-Isra to surah Fathir along with takhrij of his narration in the pole of al-sittah. Third; Imam Qotādah's manhaj in interpretation and comparison with other tabi'in scholars.
3. *Al-Ātsār al-Wāridah 'an Qotādah bin Di'āmah al-Sadūsīy fi al-'Aqīdah Jam'an wa Dirāsah false Walīd bin 'Uṣfollaw usḥammad al-Falāṭīy*. This article departs from a study of atsār or history connected to Imam Qotādah which is related to the Ahl al-Sunnah creed in various aqīdah, tafsīr, hadīth and fiqh literature. The author begins with a biography of Imam Qotādah bin Di'āmah. Second, he examines Qatādah's creed and manhaj in matters of destiny. Next, he analyzed various narrations that came from Qotādah in the realm of Aqidah in detail by providing ta'liq for each narration presented.
4. *Suyukh Qotādah bin Di'āmah al-Sadūsīy al-Mutakallam in Simā'ih minhum* by Ahmad Zuhair Syurrah. The domain of this research is the domain of Hadith in study *al-jarḥ wa al-ta'dīl*, which is a survey of narrators who became Imam Qotādah's teacher to investigate the extent to which Qotādah did tadlīs in his narration.

This article explores in detail how the status of Qotādah narration by surveying the teachers he had heard from was arranged through the order of Mu'jam.

5. *Ṭabaqāt al-Ruwāt 'an Qotādah bin Di'āmah* by Turki bin Sulaiman bin Hamd al-Muhaisiniy. This thesis is a study of hadith science, in which the author explores *Ṭabaqat* or the level of narrators who receive narrations from Qotādah and at the same time examine various narrations from him in the hadith books.
6. *Qotādah bin Di'āmah Al-Sadūsīy wa Atsaruhu fī al-Hadīs Riwayah and Dirayah of Khilal al-Kutub al-Sittah* by Nahidah Nashir Fahd Syahman. This article examines the various narrations of Qotādah bin Di'āmah in the aspects of narration and narration in the sixth book of hadith.
7. *Qotādah bin Di'āmah al-Sadūsīy Hayātuhu wa Manhajuhu fī Riwayah al-Akhhbār al-Tārikhiyyah* the work of 'Abd Allah Thaha 'Abd Allah al-Salmānīy. The last study in the form of this article discusses the Biography and Manhaj of Imam Qotādah in narrating the news of Islamic history.

In general, previous writings that featured Imam Qotādah as a target of study were primarily dominated by hadith studies. Meanwhile, figure studies on Qotādah in the realm of interpretation are dominated by tafsir studies *bi al-ma'shur*, where the author is interested in expressing the tafsir thoughts of the tabi'in scholar due to his intensity in various narrations, both related to hadith and tafsir, especially in the realm of tafsir Qotādah bin Di'āmah is of course, very famous in the tafsir literature *bi al-ma'shur*.

This article attempts to make a contribution by presenting various interpretations of Imam Qotādah regarding the problem of destiny (*Qaḍā Qadr*) where the fruit of his interpretive thinking became the initial assumption to claim the position of Imam Qotādah's belief in destiny through the scales of Ahl al-Sunnah wa al-Jamā'ah's belief. Apart from that, the results of this research will also examine the extent to which Imam Qotādah's credibility has implications for the authority of tabi'in interpretation.

METHOD

The method used in this study is to use a qualitative approach by conducting a literature study or library research (Somantri, 2005) where the study will focus on the analysis of Qotādah bin Di'āmah's interpretation of the verses of destiny.

RESULTS AND DISCUSSION

A Brief Look at the Biography of Imam Qotādah

His name is Abu al-Khaṭṭāb Qotādah ibn Di'āmah ibn 'Azīz ibn 'Amr ibn Rabī'ah ibn 'Amr ibn al-Ḥarid bin Sad al-Sadd al-Bashrīy. He was a great scholar from among tabi'in hafizh in his time, a role model for commentators and muhaddiths. He was born in 60 AH and died in 117 AH in Wasit, where he lived during the Umayyad Dynasty.

Qotādah grew up in a Baduy Arab family, his mother was from Syria and had Arab blood, his father Di'āmah bin 'Azīz could not be verified as a friend. Qotādah grew up as a blind man, it is said that he had been blind since birth. However, losing his sight did not prevent him from seeking knowledge from the tabi'in kibar and even doing rihlah in seeking knowledge from them. He is a true seeker of knowledge and once received knowledge from Anas bin Mālik r.a.

Among Qotādah's journey in seeking knowledge is his teaching to al-Ḥasan al-Bashrīy in a long time. Qotādah said, "I learned from al-Ḥasan for twelve years, I prayed and lived there with him for three years." This condition explains how toshadvice, enthusiasm, and perseverance in carrying knowledge. He always sought knowledge and taught it to others until he met God. Ibn Sīrīn said, "I once came to Kufa and I found there 4,000 young men who were looking for hadith. Qotādah always taught knowledge until he died."

Imam Qotādah is one of the Tabi'i scholars who has expertise in various religious disciplines. This can be seen from the ulama's assessment of their knowledge. Among the knowledge mastered by Qotādah include; *First*, Ilmu Tafsir and Qirā'āt. Imam Aḥmad once said about him, "Qotādah is a person who understands the interpretation and disagreement of scholars." Similarly, Ibn al-Jauzīy said, "He is a commentator, one of the Imams who are literate in the Qur'an." *Second*, Knowledge Ḥknit̃. Sa'īd bin Al-Musayyab said, "Never came to me an Iraqi whose memorization was stronger than Qotādah." *Third*,

Jurisprudence. As the testimony of scholars of tafsir and hadith on Qotādah's expertise in the two disciplines. Sufyan al-Šauri also said, "There is none of the scholars of jurisprudence more jurisprudent than Al-Zuhrī, Ḥammād and Qotādah." *Fourth*, Knowledge of Arabic and Genealogy. Imam Qotādah was a scholar in the field of Arabic, where he was never mistaken in conveying the hadith of the Prophet ﷺ. Hammam bin Yaḥyā said, "Read the hadith with an Arabic tongue, because Qotādah is never confused" (Amir, 2014). *Fifth*, Science of Date. There are many *asār* which show the knowledge of Qotādah regarding the Prophet's *sirah* ﷺ specifically, and generally related to history.

Qotādah had received knowledge from many scholars, including al-Mizzī, who mentioned around 118 teachers from whom he had acquired his knowledge. Among the teachers he had learned from was his noble friend Anas bin Mālik r.a as well as 'Abdullāh bin Sirjis al-Muzannī. While the senior *tabi'in* who are often taught by Qotādah include Sa'd bin al-Musayyab, al-Hasan al-Bashrī, 'Aṭā bin Abī Rabbāh, inḥammad bin Sirīn, also Sa'd bin Abī Burdah bin Abī Mūsā al-Ash'arī. Qotādah had a lot of knowledge, as al-Mizzī said that there were around 70 students who took knowledge from him, among his most prominent students was Ayūb al-Sakhtiyānī, Ḥammād bin Salamah, Ḥumaid al-Ṭhoweif, Sa'd ibn Abī 'Arūbah, Sulaiman al-A'masy and Syu'bah ibn al-Ḥajjāj

There is no doubt that Qotādah is a *tabi'in* scholar who has broad and deep knowledge and intelligence. For this reason, many scholars give him positive appreciation, while there are some of them who assess him negatively. Among the scholars who praised him and his knowledge. For example, Ma'mar bin Rāsyid said, someone asked Al-Zuhrī whether Makḥūl or Qotādah who is more knowledgeable? Al-Zuhrī replied, "*SubḥAllah*, of course Qotādah, he has a slight difference with Makḥūl." Sufyan bin Sa'd al-Šaurī said, "There is nothing in this world equal to (the knowledge of) Qotādah." So is Abu Ḥātim al-Rāzī said, I have heard Aḥmad bin ḤAnbal mentioned Qotādah at length, then he explained his knowledge, jurisprudence, and his knowledge of interpretation as well as other sciences. Imam Aḥmad said, "He is a scholar in the field of Qur'anic interpretation, an expert in the disputes of scholars, he is a hafizh and jurist. It is rare that there is a person who can surpass him, but there can be someone who is equal to him."

Manhaj Tafsir Imam Qotādah

As we know, interpretation during the time of the *tabi'in* used various methods to interpret the Qur'an. This has also been embodied by Imam Qotādah in various historical tafsir. Whether it is interpreting verses from the Qur'an with other verses, verses from the Qur'an with the Sunnah, verses from the Qur'an with *qaul* friends, including interpreting verses from the Qur'an through *ijtihad* and *ra'yu* based on their expertise in linguistic rules. Here are some examples of its application;

1. Expound of the Alqurān bi Alqurān

Imam Qotādah always interprets one verse with another, such as when he explains Surah al-Ankabut: 27 ... وَأَتَيْنَهُ فِي الدُّنْيَا حَسَنَةً ... with surah an-Nahl: 122; ... وَأَتَيْنَهُ أَجْرَهُ فِي الدُّنْيَا ...

2. Expound of the Alquran bi al-Sunnah

We can be sure that the *tabi'in* took a lot of knowledge from their companions who took their knowledge directly from the Prophet, so of course one of their interpretations was to interpret the Sunnah, including Imam Qotādah. Like when he explained Q.S. Ar-Rum: 30 following;

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ كَذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ 30

With one of the narrations as issued by Ibn Mardawaih from Ḥammād dari 'Amr al-Saffār he said, I asked Qotādah about the word of God "Beṭratallāh allātī fourṭara al-Nās 'alayhā..." then he said; Anas r.a told me he said, Messenger of Allah ﷺ said: "Beṭratallāh allātī fourṭara al-Nās 'alayhā..." namely the religion of Allah.

3. Expound of the Qur'an with Nasikh Mansūkh

Among the methods of interpreting Qotādah as well as his expertise and favorite is interpreting the Qur'an with nasikh mansukh and this he does a lot, for example when he interprets Q.S. Al-Baqarah: 115;

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

la (Qotādah) berkata, ayat ini dinasakh oleh firman Allah; "*Falanuwaliyannaka qiblatan...*"

5. Tafsir of the Qur'an with Isrā'iliyyāt

Including Imam Qotādah's interpretation method, this is the interpretation usually carried out by tabi'in, namely interpreting the Isrā'iliyyāt history. This has become a problem for some ulama, because several Isrā'iliyyāt histories have been found which are not in line with the provisions of the Shari'a. For example, when he interpreted Q.S. Al-Anbiya: 83

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ

Ibn Kasir mentioned one of the narrations from al-Ḥasan and Qotādah where they both say: "Prophet Ayub a.s was tested for seven years and one month kept in his church Bani Isrā'īl, animals cascading alternately around his body, then God saved him and increased his reward and honored him with good praise (Syafe'i, 2006).

But sometimes he also interprets with the history of Israiliyyah to explain his confusion. As in one of the following narrations of 'Abd Al-Razzāq;

عَنْ مَعْمَرٍ , عَنْ قَتَادَةَ , فِي قَوْلِهِ تَعَالَى: {مَنْ لُعُوبٌ} [ق: 38] قَالَ: قَالَتِ الْيَهُودُ: " إِنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ , فَفَرَعَ مِنَ الْخَلْقِ يَوْمَ الْجُمُعَةِ فَاسْتَرَا حَ يَوْمَ السَّبْتِ فَأَكْذَبَهُمُ اللَّهُ فَقَالَ {وَمَا مَسَّنَا مِنْ لُعُوبٍ} [ق: 38]

From Ma'mar from Qotādah about the word of God "*min lughūb*", he said, The Jews say that Allah created the heavens and the earth in six days, then Allah stopped on Friday and then rested on Saturday so Allah lied to them, Allah said "*wa mā massā min lughūb*". (al-Ṣan'ānī, n.d.)

6. Tafsir bi al-Ra'yi

There is no doubt that half of the sources and methods of interpreting the tabi'in are interpreting bi al-ijtihād or tafsir bi al-Ra'yi. Of course, we can also find this in various interpretations of Qotādah when he interprets the fate verses in the following discussion. As for tafsir bi al-ra'yi which is carried out without any basis in knowledge, Qotādah is one of the classical commentators who really tries to avoid it, as mentioned in one of the narrations where Abu Hilāl said, I asked Qotādah about a problem. He said: I don't know. I told him, say about it according to your ra'yu. He answered, I have never had an opinion with my ra'yu since forty years. At that time he was about 50 years old. So I don't think he ever said anything about knowledge based on his ra'yu.

Interpretation of Tafsir Qotadah regarding the Verses of Destiny

The analysis in this discussion will be arranged based on the level of destiny. Ibn al-Qayyim explained that faith in destiny comprises four levels: faith in Allah's knowledge, the records of destiny, His will, and the belief that He is the creator of all things.

1. Sentences related to Isbāt Qadar Allah

Some interpretations of Qotādah found related to verse Isbāt Qadar Allah was discovered when he commented on several verses, including; Q.S. Al-Baqarah: 35, Q.S. An-Nisa: 78-79, Q.S. Al-Taubah: 128, Q.S. Wednesday: 11, Q.S. Al Qasash: 15-16, Q.S. Fathir: 8, Q.S. Al-Hadid: 22, Q.S. Al-An'am: 2, Q.S. Al-Isra: 4.

For example, his interpretation of Q.S. Al-An'am: 2 following;

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ۚ

"It is He who created you from clay, then He determined the time limit of (each) life. The appointed time (for resurrection after death) is with Him. Then, you still doubt it." (Q.S. Al-An'am: 2).

عَنْ مَعْمَرٍ , عَنْ قَتَادَةَ , وَالْحَسَنِ فِي قَوْلِهِ تَعَالَى: {قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ} [الأنعام: 2] , قَالَا: " قَضَىٰ أَجَلَ الدُّنْيَا مِنْ يَوْمٍ خَلَقَكَ إِلَى أَنْ تَمُوتَ.

From Ma'mar, from Qotādah and al-Ḥasan about the word of God: "Qaḍin death" both said, that is, Allah has determined the end of the world from the time He created you until you died. (al-Ṣan'ānī, n.d.)

Also the interpretation in Q.S. Al-Isra 4;

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوجًا كَبِيرًا ۚ

"We revealed to the Children of Israel in the Book (Torah), "You will really do damage on this earth twice and will really boast with great arrogance." (Q.S. Al-Isra: 4).

حدثنا بشر، قال: ثنا يزيد، قال: ثنا سعيد، عن قتادة، قوله (وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ) قضاء قضاه على القوم كما تسمعون.

He told Bisyr, he said, Yazīd told him, he said Sa'īd, from Qotādah, told him about His words. "Wa Qaḍwhere is Bani Isrā'īla" namely the decree that Allah has ordained for this people as you hear. (Ath-Thabarī, 1994)

The interpretation of the two verses above clearly shows that Qotādah bin Di'āmah refers to the existence of qadar and the things that are part of it, such as; believe that every test and disaster is part of qadar, error and guidance has been determined by Allah. Apart from that, he also confirmed that the causes and causes taken by humans are under the auspices of God's destiny. So the statement that was accused of him that he rejected immoral cases was created by humans and there is no evidence for it. In fact, his interpretation of the istbat qadar verses above is sufficient to challenge various accusations that he has negated one of Allah's qadars.

2. Verses related to the Knowledge of God

Some of the interpretations of Qotādah that were found related to the verses of Allah's knowledge were found when he commented on several verses, among them: Q.S. Al-An'am: 59, Q.S. Hood: 5, Q.S. Al-Hijr: 24, and Q.S. At-Thalaq: 12. For example, when he interpreted Q.S. Hood: 5, following;

أَلَا إِنَّهُمْ يَنْتُونُ صُدُورَهُمْ لِیَسْتَخْفُوا مِنْهُ ۚ أَلَا حِیْنَ یَسْتَعْشُونَ رَبَّهُمْ یَعْلَمُ مَا یُسِرُّونَ وَمَا یُعْلِنُونَ ۚ إِنَّهُ عَلَیْمٌ بِذَاتِ الصُّدُورِ ۝

"Know that indeed they cover (what is in) their chests to hide themselves from Him. Know that when they cover themselves with cloth, He knows what they hide and what they reveal. Indeed, He is All-Knowing (all) the contents of the heart." (Q.S. Hud: 5).

عَنْ مَعْمَرٍ , عَنْ قَتَادَةَ , فِي قَوْلِهِ تَعَالَى: {أَلَا إِنَّهُمْ يَنْتُونُ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ , وَمَا يُعْلِنُونَ} [هود: 5] , قَالَ: «أَخْفَى مَا يَكُونُ إِذَا أَسَرَ فِي نَفْسِهِ شَيْئًا , وَتَعَطَّى بِثَوْبِهِ؛ فَذَلِكَ أَخْفَى مَا يَكُونُ , فَاللَّهُ يَطَّلِعُ عَلَى مَا فِي نَفْسِكُمْ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ»

From Ma'mar from Qotādah about the word of God ﷻ "...*ya'lamu mā yusirrūna wa mā yu'linūn*", according to him, is the most hidden condition when he hides something inside himself and covers it with his cloth. So this condition is the most hidden, so Allah knows what is inside you, He knows what you do in secret as well as what you do openly. (al-Ṣan'ānī, n.d.)

Also his interpretation of Q.S. Al-Hijr: 24;

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ۚ ٢٤

"Indeed, We truly know those who were earlier among you and We also know those who were later." (Q.S. Al-Hijr: 24).

عَنْ مَعْمَرٍ , عَنْ قَتَادَةَ , فِي قَوْلِهِ تَعَالَى: {وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ , وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ} [الحجر: 24] , قَالَ: «الْمُسْتَقْدِمِينَ آدَمَ وَمَنْ بَعْدَهُ» حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ: {وَالْمُسْتَأْخِرِينَ} [الحجر: 24] مَنْ كَانَ مِنْ ذُرِّيَّتِهِ لَمْ يَخْلُقْ بَعْدَ وَهُوَ مَخْلُوقٌ , كُلُّ أُولَئِكَ قَدْ عَلِمَهُمْ "

From Ma'mar from Qotādah about the word of God ﷻ "*Wa laqad 'alimnā al-mustaqdimīna minkum wa laqad 'alimnā al-musta'khirīn*." That is al-mustaqdimīn was Adam and those after him, until the verse was revealed "*al-musta'khirīn*", that is, people from his descendants who had not previously been created while Adam had already been created, Allah knows all of this. (al-Ṣan'ānī, n.d.)

Believing that Allah's knowledge precedes all things, and He knows everything that has happened or will happen is a basic part of faith in Qadar. However, as previously discussed, friends have also questioned the issue of God's knowledge. From several verses interpreted by Qotādah, he clearly states that Allah knows everything, knows humans before and after, including their deeds. Allah knows them. There is no trend that suggests human actions are completely carried out by humans and are unknown to the Creator.

3. Verses related to the Record of Allah's Destiny

Some of the Qotādah interpretations found in relation to verses related to the record of Allah's destiny were found when he commented on several verses, including; Q.S. Yasin: 12, Q.S. Az-Zukhruf: 4, and Q.S. Al-Qamar: 53.

One example of his interpretation in this case is Q.S. Al-Qamar: 53;

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ ٥٣

"All (practices) small or large (all) are written (in Lauhulmahfuz)." (Q.S. Al-Qamar: 53).

عَنْ مَعْمَرٍ , عَنْ قَتَادَةَ , فِي قَوْلِهِ تَعَالَى: {مُسْتَطَرٌّ} [القمر: 53] قَالَ: «مَحْفُوظٌ مَكْتُوبٌ»

m Ma'mar from Qotādah about God's words "Mustaṭar" according to him is awake and contained. (al-Ṣan'ānī, n.d.)

There is no contradiction found between Qotādah's interpretation of the qadar verses relating to the record of Allah's destiny. He believes that everything has been calculated and recorded in everything book (note) Allah. Allah has also recorded all the provisions and carried out the events without shifting in the slightest.

4. Verses related to Masyi'ah Allah

Some of the interpretations of Qotādah that were found related to the verses of Allah's masyi'ah were found when he commented on Q.S. Al-Maidah: 1 and Q.S. Ar-Ra'du: 39. For example:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ 1

"O you who believe, fulfill your promises! Permissible for you are livestock, except for those that will be mentioned to you (the prohibition) by not making it permissible to hunt while you are in Ihram (Hajj or Umrah). Indeed, Allah establishes the law according to what He wants." (Q.S. Al-Maidah: 1).

حدثنا بشر قال، حدثنا يزيد قال، حدثنا سعيد، عن قتادة قوله: "إن الله يحكم ما يريد"، إن الله يحكم ما أراد في خلقه، وبين لعباده، وفرض فرائضه، وحدّ حدوده، وأمر بطاعته، ونهى عن معصيته.

Thank God. "ḥkumu mā yurīd..." that is, it is Allah who determines decisions for His creatures according to His will and explains them to His servants. He has determined the things that are obligatory, limits the terms and conditions, orders creatures to obey Him, and forbids them from disobeying Him. (Amaruddin, 2014)

Not many Imam Qotādah interpretations of the verses discussing about *mashi'ah* And *wish* Allah. From the two verses discussed above, it can be concluded that Imam Qotādah interprets that Allah has a will in deciding His destiny, and through that will He can determine and eliminate things.

5. Verses related to God's creation

There are many verses in the Qur'an that talk about God's creation. Some interpretations of Qotādah found related to the verse Allah's creation was discovered when he commented Q.S. Al-Furqon: 2, Q.S. As-Sajdah: 7, and Q.S. Ash-Shaffat: 96.

The problem in this case is the interpretation of Q.S. Ash-Shaffat: 96;

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

"In fact, it is God who created you and what you do." (Q.S. Ash-Shaffat: 96).

حدثنا بشر، قال: ثنا يزيد، قال: ثنا سعيد، عن قتادة: (وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ) : بِأَيْدِكُمْ

Bisyr narrated, Yazīd narrated, he said, Sa'īd narrated, from Qotādah, "Wallāhu kholāqokum wa mā ta'malūn...", namely what you do with your hands. (Ath-Thabarī, 1994)

The interpretation of Qotādah regarding the level of destiny that everything has been created by Allah in the three verses above clearly indicates that there is not the slightest understanding of Imam Qotādah which is at odds with the principles of Ahl al-Sunnah wa al-Jamā'ah. He explained that Allah is the creator of all things and then He perfects them according to the decrees of His destiny.

But in the third verse, Qotādah understands that the sentence structure in "time for tamalūn" meaning that God created you as human beings and what you have made with your hands in the form of idols that they carved. The interpretation does not come out of linguistic rules, where the verse can mean "Allah created you and also created your deeds" or "Allah created you as well as what you created with your hands." Although according to some scholars of tafsir, the stronger meaning is the first meaning, that God created humans as well as their deeds, but the interpretation with the second meaning does not automatically oppose the first interpretation (Az-Zuhaili, 2013).

6. Verses Related To Kasab And Jabr

Some interpretations of Qotādah that are found are related to the meaning noisy movement And Jabr discovered when he commented on Q.S. Al-Baqarah: 286, Q.S. Al-Hasyr: 23, Q.S. An-Nisa: 17, and Q.S. Ash-Shura: 30. For example, when he interpreted Q.S. Al-Baqarah: 286;

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا ۚ وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝ 286

"Allah does not burden a person, except according to his ability. For him there is something (reward) from the (virtue) he strives for and for him there is (also) something (punishment) for the (evil) he has done. (They prayed,) "O our Lord, do not judge us if we forget or we are wrong. O our Lord, do not burden us with a heavy burden as You burdened those before us. O our Lord, do not burden us with what we cannot bear. Forgive us, forgive us, and have mercy on us. You are our protector. So, help us in facing the infidels." (Q.S. Al-Baqarah: 286).

حدثنا بشر قال، حدثنا يزيد قال، حدثنا سعيد، عن قتادة قوله: "لا يكلف الله نفسا إلا وسعها لها ما كسبت"، أي: من خير "وعليها ما اكتسبت"، أي: من شر - أو قال: من سوء.

Bishir has narrated, Yazīd has narrated, Sa'īd has narrated from Qotādah, that the word of God: "Lā Yukallifu Allāhu nafsān illā wus'ahā, lahā ma kasabat..." That is, for him what he has done is good and for him what he has tried is bad or ugly. (Ath-Thabarī, 1994)

In this section, the problem is the extent to which humans play a role in their own actions. Just as the Jabariyyah consider that there is not the slightest effort that humans can make, and return everything to the decrees and creation of Allah, so do the Qadariyyah consider that human efforts are entirely in their hands, not in Allah's creation. From the interpretation of Qotādah we can see in the verses above that Allah directs His creation according to the provisions of its destiny, and the good and bad results that exist in a person are present as a result of efforts. What is noteworthy is that Qotādah still considers that human efforts are still under the decree of Allah who created their actions first, before humans finally achieved it all through their will.

Tabi'in Interpretation Authority

There is no doubt that tabi'in interpretation has a high position in the interpretation of the Qur'an. Where it is a reference place for sources of authentic interpretation after interpretation using the Qur'an itself, the interpretation of the Prophet ﷺ, and the interpretation of the friend r.a. as Ibn Taimiyyah once said about Tabi'in interpretation, "If no interpretation is found in the Qur'an, also in the Sunnah of the Prophet ﷺ, and the companions of r.a, then the majority of scholars will use the interpretation of tabi'in as their reference."

The urgency of tafsir tabi'in can also be seen from the aspect of talaqqi, that the majority of their opinions are directly taken from the companions who are the most understanding people after the Prophet ﷺ against the Qur'an. So it is not rare that there are scholars who judge exaggeration when there is someone who opposes the interpretation of these tabi'in. Even Ibn Taimiyyah judged that the Companions and Tabi'in are the people who know the most about the interpretation and meanings of the Qur'an, so whoever opposes their interpretation is truly mistaken. Therefore, Suyān al-Šaurīy said, "If the interpretation of Imam Mujāhid comes to you, then that is enough." Ibn Taimiyyah continued, as did the interpretation of Sa'īd bin Jubair, 'Ikrimah, Aṭā bin Abī Rabbāh, al-Ḥasan al-Bashrīy, Sa'īd bin al-Musayyab, Abū al-Āliyyah, Qotādah and Al-Ḍaḥāk bin al-Muzāḥim (Taimiyyah, 1972).

When we look at the intensity of Imam Qotādah in interpreting the Qur'an, we can find in the various literatures of tafsir books many scholars who make Qotādah's interpretation as the basis of their interpretation. For example, in the interpretation of Jāmi' al-Bayān by Ibn Jarīr al-Ṭabarīy who narrated several thousand qaul Qotādah along with tarjīḥ to his opinions in several places. Likewise, we can find in

the interpretation of the Gharīb Al-Qurān where Ibn Qutaibah adheres to qaul Qotādah in more than 27 places, not to mention Ibn Qutaibah does not mention the names of other interpreters explicitly. Likewise with Abū Ja'far al-Naḥās included hundreds of Qotādah's opinions in his book Ma'ānīy Alqurān al-Karīm where he performed translation and held Qotādah's opinion in several places. Including al-Wāḥidīy mentions many opinions of Qotādah in several places in the book Asbāb al-Nuzūl. In addition, Imam al-Jathe nightandsh He also included hundreds of Qotādah opinions in his book of interpretation which has nuances of fiqhīy, namely Aḥto whom the Alqurān.

Similarly, the whole book of tafsir bi al-ma'sRead more about the story of Al-Baghawī, the story of Ibn Al-Jauzīy, the story of Ibn Kaṣīr, tafsir al-Durr al-Manṣūr who also quotes a lot of the history of his interpretation of Qotādah. Even scholars of hadith such as Imam al-Bukhārīy strongly adhere to the history of interpretation of Qotādah in the book Saḥīḥits. This all demonstrates his deep expertise, as well as his high position in interpretation. Based on the data above, we can confirm that the interpretation of Imam Qotādah bin Dī'āmah holds a high and fundamental position in the interpretation of bi al-ma's, especially for Tabi'in interpretations. Rejecting the interpretation of Qotādah is the same as denying part of the treasures of tabi'in interpretation as well as tafsir bi al-ma'sur.

CONCLUSION

Through the study above, the author can conclude that Qotādah bin Dī'āmah is a figure of the classical generation of scholars whose existence is very fundamental and has made valuable contributions to the treasures of various sharia scientific disciplines. There is no doubt that his expertise in various scientific disciplines has brought perfection to Islamic studies literature, especially interpretation. The tafsir histories and hadiths received from him become fillers for the building of knowledge, without which the strength of the building of knowledge, especially tafsir, would be lost.

Through the analysis of the history above, we can see that the interpretation of Imam Qotādah bin Dī'āmah does not deviate from the principles of Ahl al-Sunnah wa al-Jamā'ah and is part of the classical interpretation which is in harmony with the characteristics of Salaf interpretation. From the aspect of its path, the authentic narration of Qotādah interpretations is not hidden by Qodariyyah ideologies. Regarding several verses that have a tendency to Qodariyyah ideology, they can be understood in their respective contexts according to how the verse speaks. For example, when he interpreted that good comes from Allah while evil comes from humans, he actually likes to express thoughts that are in line with Ahl al-Sunnah wa al-Jamā'ah, by which he means that asbab musabbab is one part of Allah's predestination. which has been determined previously.

Judging from the aspect of the existence of Qotādah interpretations in a series of Tabi'in interpretations, the author can say that the variety of interpretive thinking is very fundamental in building and fulfilling the building of bi al-ma' interpretations.sūr. Because by abandoning and throwing away the interpretation of Qotādah is the same as throwing away part of the building of tabi'in interpretation. Therefore, the interpretation of Qotādah has great implications for the treasury of tafsir bi al-ma'sūr especially tabi'in interpretation.

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